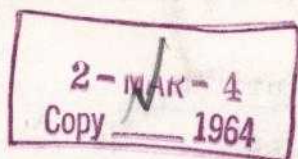


JANUARY

FOURTH YEAR — N° 34

GRIB-TO-

Per



International Review of the Red Cross



Inter arma caritas



1964

GENEVA

INTERNATIONAL COMMITTEE OF THE RED CROSS
FOUNDED IN 1863

INTERNATIONAL COMMITTEE OF THE RED CROSS

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INTERNATIONAL REVIEW OF THE RED CROSS

FOURTH YEAR — No. 34

JANUARY 1964

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FRENCH EDITION OF THE REVIEW

The French edition of this Review is issued every month under the title of *Revue internationale de la Croix-Rouge*. It is, in principle, identical with the English edition and may be obtained under the same conditions.

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SUPPLEMENTS TO THE REVIEW

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THE INTERNATIONAL REVIEW OF THE RED CROSS

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Editor: J.-G. LOSSIER

The International Committee and the League receive the Nobel Peace Prize

It was through a telegram sent to it on October 10, 1963 by Mr. Gunnar Jahn, President of the Nobel Committee of the Norwegian Parliament and published by the *International Review* in a previous number, that the International Committee learnt that it had been chosen, together with the League of Red Cross Societies, for the award of the Nobel Peace Prize for 1963. This was a great distinction which had for these two international institutions a special significance in the year of the Centenary of the founding of the universal movement of the Red Cross.

In fact, if the International Committee was being thus honoured for the third time, having received the Prize in 1917 and in 1944 for its humanitarian work during the two world wars, the League was receiving it for the first time in its existence, and this was greeted with delight by the whole Red Cross movement. It was in fact recognition of the work carried out by the federation of the National Societies, since its founding in 1919. The League, by the very ends which it pursues, has contributed to forging the unity of our movement on the universal level, by bringing the National Societies of the Red Cross, of the Red Crescent and of the Red Lion and Sun, ever closer together.

If the International Red Cross, for its part, acts essentially on behalf of the victims of international conflicts or during internal disturbances, its work is primarily a gesture of peace on the battlefield.

These were certainly the reasons which decided the Nobel Committee of the Norwegian Parliament in its choice.

Such a distinction is a great encouragement for the two international institutions to continue their humanitarian tasks with increased vigour and to develop their practical action ever more effectively on behalf of the victims of disasters of all descriptions.

Having been asked to send representatives to Oslo to receive the Prize, the two institutions delegated their respective Presidents, Mr. Léopold Boissier of the ICRC and Mr. John A. MacAulay of the Board of Governors of the League. They were accompanied by Mr. Henrik Beer, Secretary-General of the League, and by Mr. Melchior Borsinger, Secretary to the Presidency of the ICRC.

On arrival at the capital on the eve of the ceremonies, the two Presidents were welcomed by the representatives of the Nobel Committee and by Mr. Ulf Styren, President of the Norwegian Red Cross, and they were accorded every courtesy by the Government, the Norwegian Parliament and the City Council of Oslo.

The official ceremony for the awarding of the Prizes took place at Oslo University on December 10 at 1 p.m. in the presence of King Olaf of Norway and Crown Prince Harald, as well as of members of the Norwegian Government and the diplomatic corps.¹

After the playing of an overture by Mozart by the orchestra of the Norwegian Broadcasting and Television Service, Mr. Gunnar Jahn, President of the Nobel Committee of the Norwegian Parliament, and Mr. C. J. Hambro, a member of that Committee, delivered speeches recalling the services rendered to the cause of peace by the recipients of the award. Mr. Jahn presented Professor Linus Pauling, prize-winner for 1962, then Mr. Boissier and Mr. MacAulay with the gold Medal and the Diploma of the Nobel Peace Prize.¹ The orchestra then gave a rendering by Grieg which was followed by expressions of thanks to King Olaf and to the Nobel Committee by Mr. Boissier and Mr. MacAulay.

Mr. Boissier spoke as follows :

It is my great privilege to express, to the Nobel Committee of the Norwegian Parliament, the deep gratitude of the International Committee of the Red Cross, in Geneva, for the high distinction it has received.

All my colleagues, on the International Committee, have asked me to tell you that the award of the Nobel Peace Prize is for them, and for

¹ Plate.

all those who work with them, a powerful incentive to pursue their difficult, though stimulating, task.

Allow me to add that, since my youth I have been a witness to the support given by the Nobel Foundation to the cause of peace. Having entered the service of the Inter-Parliamentary Union, already in 1921, I knew those unselfish, courageous, apostles of peace, who often braved the distrust of governments, and who were chosen for honour by your illustrious Committee: the Frenchman Frédéric Passy—who shared the first Nobel Peace Prize with Henry Dunant—the Swiss Ducommun and Gobat; the Dane Frédéric Bajer; the Swede Branting; the Norwegian Christian Lange and others also. Behind these leaders, the great masses of the people were also encouraged to pursue the same path and the same ideal.

Did Alfred Nobel foresee, in his generosity, that his admirable gesture would have such remarkable results? I cannot say! But in any case we can now pay to his memory a proper tribute of admiration and gratitude. I wish to associate—in this tribute—the Nobel Institute, whose publications are of the very greatest historical, social and legal value. I shall only mention one of these numerous publications: "The History of Internationalism", the first volume of which was written by my predecessor, at the Inter-Parliamentary Union, Christian Lange, an outstanding representative of Norwegian democracy.

That the International Committee of the Red Cross—already twice distinguished by your Committee—has been called upon to share, with its sister organization, the League of Red Cross Societies, the Nobel Peace Prize for the year 1963, is highly significant. Indeed, in 1917 and 1944, the immense task accomplished by the International Committee of the Red Cross and—let us not forget it—by the National Societies also, during the two Great Wars, was known throughout the world. The Nobel Peace Prize symbolized the gratitude of untold millions.

Now, the Prize awarded this year, in 1963, comes as a reward for the task accomplished by the International Committee since the end of the last World War. It is a task of which the public is hardly aware; its significance is, however, considerable. Indeed, the International Committee has been called upon to help the victims no longer of major international conflicts but of civil wars which are often crueller still. In order to carry out this task, the International Committee had to intervene between the legitimate governments—or those who considered themselves such—and those who had rebelled against the estab-

lished order. No government opposed the International Committee on the ground of the sovereignty of the State, none contested the Red Cross the right to go to the relief of the victims of armed conflicts.

Thus, the principles of our movement have penetrated into fresh fields, where previously only might was right. New barriers have been erected against the resort to violence and new prospects opened to the mission for peace.

I venture to say, without false modesty, that in awarding the Nobel Peace Prize for 1963 to the International Committee and to the League, the Nobel Committee of the Norwegian Parliament is well deserving of peace.

Mr. MacAulay then said the following words :

This is a very important day in the history of the League of Red Cross Societies. By deciding to award the Nobel Peace Prize to the International Red Cross, the Nobel Peace Committee has paid tribute to and honoured the International Committee of the Red Cross and the League of Red Cross Societies ; in fact the entire Organization which works on behalf of suffering humanity.

The League of Red Cross Societies in its Constitution is described as the International Federation of National Red Cross Societies, an Association of unlimited duration, having the legal status of a corporate body.

Henry Dunant, the Founder of the Red Cross, raised his voice more than 100 years ago against barbaric suffering and misery. National Societies emerged and developed as a direct consequence of his attitude and philosophy. In the realization of his dreams, he proposed the formation of Relief Societies which would always be available for the performance of an ever increasing number of new tasks. The year 1863 saw the birth of the first of these Relief Societies. As a result of this call to service, the League has today 102 recognized National Societies with approximately 175 million Members, all working according to the principles laid down in Geneva by the Founding Fathers 100 years ago.

The first Peace Prize was given to that noble man, Henry Dunant, Founder of the Red Cross. By awarding the 1963 Peace Prize to the International Red Cross, we believe it is your intention to praise the daily work of those brave men and women who take care of the victim of natural disasters, the patient who needs blood, the child who lacks

milk, the refugee in search of asylum and all of those other people who are alone in the world.

In this spirit, our Delegation receives this Nobel Prize not only on behalf of the League, but also on behalf of the National Red Cross, Red Crescent and Red Lion & Sun Societies and all their Members without whom the League would not exist. Indeed, without these millions of Red Cross workers, without their support, without the spirit of solidarity and devotion which they have always given, the League could never have fulfilled its co-ordinating Mission in all the fields where man has need of man. Throughout the world, volunteers of different nationalities, races and ideologies unite, in one and the same impulse, to serve the same cause and thereby create a vast network of international agreement, a climate of understanding conducive to the establishment of a lasting peace.

We would like to pay tribute to the Norwegian Red Cross, one of the pillars of our Organization. This country, after having suffered in its flesh and soul during the last war, has rapidly become a nation the generosity of which is admired by all. On every occasion, it shows its extreme interest in bringing comfort to the underprivileged of the world, thereby following the example given by that great Norwegian, Fridtjof Nansen, the administrator of many Red Cross actions after World War I.

The relief actions of the League are as many testimonials of its solidarity. It assists in the development of new Societies, it trains young people in a climate of friendship and service. The League will continue to serve men, to persuade them to extend a helping hand, to show—in the words of Sophocles—that “ they are born to love and not to hate each other ”.

We are deeply indebted to the Nobel Prize Committee for recognizing the contribution of the League towards Peace. We wish to pay tribute in the most eloquent terms to that great Swedish chemist and engineer, Alfred Nobel, who bequeathed his enormous fortune to the creation of Prizes in so many scientific and literary fields, and to the promotion of the fraternity of nations and the abolition or reduction of standing armies.

Deeply moved, the League of Red Cross Societies wishes to express to you, at this solemn moment, its warmest gratitude to the Nobel Committee for this great tribute to its work which is at the same time an invaluable encouragement to it in the pursuit of its “ Mission ”.

The ceremony ended at 3.30 p.m. with the playing of an orchestral work by Handel.

The prize-winners attended a banquet in the evening given in their honour by the Nobel Committee.

On December 11, King Olaf accorded an audience to Mr. Boissier and Mr. MacAulay, who were then officially received at the City Hall of Oslo by the Mayor, Mr. Brynjulf Bull, and members of the Oslo City Council. They were also the guests of the Municipality. In the evening, another ceremony took place at Oslo University, during which the three prize-winners gave lectures, as prescribed in the statutes of the Nobel Foundation, in front of an audience consisting of Norway's leading intellectual personalities. Following on Mr. Pauling, Mr. Boissier then spoke. His words were most appreciated and we give some extracts of these below, with the kind permission, as was the case with Mr. MacAulay's speech, of the said Foundation :

The practical activities of the International Committee are threefold : protection of war victims, information on missing persons, relief in countries afflicted by war.

To discharge its first function of giving protection, the International Committee sends out delegates, who are all Swiss also, to the countries at war, particularly in order to visit prisoner-of-war camps and ensure humane treatment to those who are held captive. These delegates watch over the situation in the detention quarters, diet, medical care, working and living conditions.

They interview prisoners without witness. Detailed reports are then sent to the Detaining Power and to the Government of the prisoner's country of origin. The delegates submit on the spot requests for any necessary improvements. If need be, the International Committee itself takes the matter up with the higher authorities, using the principle of reciprocity as a lever to achieve its aim.

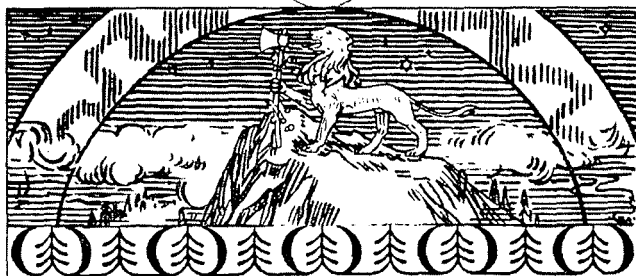
During the Second World War the International Committee's delegates carried out some eleven thousand camp visits.

The Geneva Conventions of 1949 added strength to the International Committee in its rôle as the protector of prisoners of war.

These Conventions extended its field of activity to all civilians who might be interned, in time of war, for any reason whatsoever. Now the camps—I mean the concentration camps—where they are interned are also open to inspection.

To carry out its second function of supplying information on missing persons, the International Committee has been entrusted with setting up and running the Central Tracing Agency for prisoners of war and civilians.

This Agency communicates to anxious families news of their kin, held captive or who are missing. During the last World War, the Agency assembled some forty million information cards.



Det Norske Stortings Nobelkomite

har i Henhold til Reglerne i det af

ALFRED NOBEL

den 27^{de} November 1895 oprettede Testamente tildelt

Comité internationale de la Croix-Rouge

Nobels Fredspris for 1963

Oslo, 10. december 1963

*Annarbjørn
Helge Refsum
Martin Thomsen*

*L. J. Hømmø.
Aase Lønæs*

THE NOBEL PEACE PRIZE

Certificate awarded by the Nobel Committee of the Norwegian Parliament



Oslo: Mr. Gunnar Jahn, Chairman of the Nobel Committee of the Norwegian Parliament (*left*) handing the certificate and gold medal to Mr. Leopold Boissier. (*Right*) Mr. MacAulay, representing the League.

H.M. the King of Norway and H.R.H the Crown Prince (*left*) congratulate Mr. MacAulay and Mr. Boissier. (Behind Mr. MacAulay, Mr. Ulf Styren, President of the Norwegian Red Cross.)



It brought news to as many as six thousand families a day.

The Agency is now a permanent establishment.

Furthermore, the Committee manages the International Tracing Service at Arolsen, in the Federal Republic of Germany, whose duty it is to supply information on persons missing from concentration camps and, also, to issue certificates of incarceration to those who survived. A staff of over two hundred and fifty persons is necessary for this colossal task.

The third aspect of the Committee's work is to supply material relief.

During the Second World War it distributed, to the camps in which Allied soldiers were detained in Germany for instance, relief in the form of food, clothing, medical supplies and books, to a value of some three and a half billion Swiss francs. In order to transport this material through the blockade, the International Committee had to organize a fleet of fourteen ships which sailed the seas under the red cross flag.

Since the war this activity has continued. Two examples are, the supplies to Hungary at the time of the 1956 uprising and, at the present time, the setting up, in the heart of the Arabian desert, of a field hospital, in order to bring relief to the victims of the cruel war of which the Yemen is the theatre . . .

... But there are also tasks of a more general order which the International Committee has to perform.

It is the recognized guardian of the Red Cross ideal. It must, therefore, exercise vigilance to ensure respect for humanitarian principles: non-discrimination, independence and neutrality, which are the common heritage of our universal movement.

Yet a further, primary duty is to work for the development of international humanitarian law, which protects the human person in time of armed conflict. As early as 1864, the International Committee persuaded Governments to conclude the first Geneva Convention for—as its title indicates—the Amelioration of the Condition of the Sick and Wounded in the Field.

This treaty was strengthened in 1929 by a second Convention, relative to the Treatment of Prisoners of War. This Convention affected the lives of millions of captives during the Second World War. In order to demonstrate its usefulness, let me say that wherever it was applied the mortality rate did not exceed ten per cent.

In the concentration camps for civil prisoners—where the Committee's delegates never penetrated, despite repeated appeals to Hitler himself—the mortality rate was as high as ninety per cent !

That is why it was absolutely necessary to revise and extend these Conventions. This was done in 1949, when two new Conventions were also drawn up.

The first of these brought humanitarian protection to the victims of war at sea, whilst the second—of capital importance—extended it to civilians. In fact, despite all the efforts of the International Committee, no complete, up-to-date Convention to protect civilians was in force when the Second World War broke out. Civilians were, therefore, in some countries, subject to deportation and even to extermination !

This tragic gap has now been bridged. Civilians have been given the status and the guarantees which were previously so cruelly lacking. They are now entitled to treatment of at least the same standard as that which is given to prisoners of war.

What is even more important is that this fourth Convention, as well as the three others, contains a common article, which is revolutionary in international law.

This is article three.

It gives certain guarantees to combatants in civil wars. It prohibits the taking of hostages and summary executions without fair trial. It lays down humane conditions of internment and the right to protection by the International Committee.

Article three has enabled the International Committee to intervene in the civil wars which have ravaged various countries during the past fifteen years. I am thinking, more particularly, of the subcontinent of India, at the time of its division into two great countries : India and Pakistan. Also Latin America, Algeria, Vietnam, Laos and recently again, in the Congo...

Mr. Boissier recalled the problem of the application of the Geneva Conventions by the military forces placed at the disposal of the United Nations and the approaches made to the latter by the ICRC in 1956, and again in 1960 during the intervention in the Congo. This matter was brought up recently at the Centenary congress of the International Red Cross, the Council of Delegates passing a resolution on the subject.

Mr. Boissier then mentioned under what conditions the ICRC was requested to intervene during the Cuban crisis. The tension having been eased, it did not however have to do this. " But ", he added, " the Committee's co-operative attitude facilitated the easing of tension. By contributing to the maintenance of peace, it remained faithful to its mission ". Mr. Boissier concluded :

...The achievements of the Red Cross have a symbolic value and stand out as an example. Its actions at the height of battle are acts of peace.

When war creates its tragic gap between nations, the Red Cross remains the last link. Its struggle against suffering is a vivid reproach to those who inflict it. The Red Cross, therefore, makes a powerful appeal, to all men, in favour of peace.

Mr. MacAulay, who followed, then stressed the rôle of the National Red Cross, Red Crescent and Red Lion and Sun Societies with a view to promoting friendship and lasting peace between

peoples. He paid a moving tribute to the work accomplished over the past hundred years by the founder body of the movement, the International Committee. He then recalled the League's various interventions and their significance as follows :

...Red Cross members, unified in their own National Societies and federated in the League, belong to something more significant than a series of benevolent societies. These individuals are guided by international agreements and basic humanitarian principles which gives their work a special significance. The League represents millions of voluntary workers, to whom the movement owes an extreme debt of gratitude. The officers of the League have the honour of representing these volunteer members on this very important occasion.

The League of Red Cross Societies, the National Societies of Red Cross, and the members of all National Societies regard with pride the history of the Red Cross, and anticipate with confidence and humility the great new tasks which are ahead. They remember with thankful respect the founding fathers of the International Red Cross.

What does the future hold for the Red Cross ? Whatever the developments may be in the world in the coming decades, there will be a tremendous opportunity for this humanitarian organization. Without changing its principles, it must adapt itself to a changing world. There will be a great responsibility for the League and for the National Societies.

" We are a civilization which knows how to make War, but no longer knows how to make Peace " the Italian, Guglielmo Ferrero, wrote in his book, " The Problem of Peace ". During the past ten years this provocative declaration has been tested by partial and localized conflicts in many parts of the world. There is a condition of continuous tension arising from the antagonism of ideologies and the fear of a World War. And yet, there is not a person in the world who does not yearn for Peace. What then, in the 20th century, in this world which is a prey to the most violent convulsions and to the most unexpected upheavals, are the ways to create a climate of understanding and fraternity between men ? How do we learn to make Peace ?

As the XVIIth International Conference of the Red Cross affirmed in Stockholm in 1948 : " The history of mankind shows that the campaign against the terrible scourge of war cannot achieve success if it is limited to the political sphere." The Red Cross, to which quite special appeals have been made in these last ten years, has demonstrated that it is one of the rare institutions capable of marshalling great numbers of men and women, and the necessary material resources, to action for peaceful purposes. It has made a contribution to development of a climate of agreement over and above all ideological, racial and religious considerations. The Red Cross has always devoted itself to ignoring the antagonisms, whatever they may be, in order to unite all men in one and the same movement of solidarity.

Since its founding in 1919, the League has sent out 168 appeals for international help. The response has not been only from a few prosperous societies. Every Society, large or small, young or old, rich or poor, responds to the call for help with eagerness and generosity. After the recent Agadir disaster, where 17,000 people were killed and 1,700 injured, 61 Red Cross Societies participated in relief work. From all corners of the globe teams of surgeons, doctors and nurses made every effort to bring relief to the victims. Foodstuffs and medicaments were provided to a total value of millions of Swiss francs. Following the disaster emergency, the reconstruction of a hospital complex in Agadir remains as a memorial of Red Cross co-operation.

The list of disasters in the last ten years is impressive. It illustrates the distress of populations who require continuous relief in many instances for several months. To a greater extent than any other body, the League has been called upon to devote its attention to the fate of needy populations and to draw-up long-term programs, often at the request of specialized agencies, and even Governments. Within the broad plan each victim is considered as a separate entity and assisted in his individual suffering, from which it is necessary to save him by stretching out a helping hand.

... These examples illustrate this vast movement of solidarity, which the League always tries to promote and develop between nations. The generosity of National Societies, which between 1950 and 1960 contributed to 88 relief actions to the extent of some 60 million dollars, is certainly not a negligible factor in the search for Peace. In Austria, Chile, the Congo and Viet-Nam, men of all races and different ideologies have united their efforts, here to build a dispensary, there to set up a milk station, and everywhere to alleviate suffering. A great philosopher has said: "Force them to build a tower together and you will change them into brothers." This is the most important aspect. Specialists from all corners of the globe have studied together a rare illness. They have taken the measure of human suffering to find a remedy.

Even more than the thousands of cases of clothing and foodstuffs with labels from many nations, which lie together in the holds of ships, these human contacts which the League does not cease to encourage are those that best contribute to the justification of its motto: "*Per humanitatem ad pacem*". Such is the great, the noble task, which the League never ceases to pursue...

¹⁹⁶⁷ Mr. MacAulay pointed out that international mutual aid is not moreover limited to the field of relief and he quoted as examples, the Red Cross development programme and the Junior Red Cross. He enumerated the profound reasons which can give rise to hope that the last years of our century will see the world accomplishing great progress on the path of better understanding between men. He concluded by affirming that the forces of good will can thrust

back those of destruction and that one day, as a famous poet once enquired : "...where are the snows of yesteryear ? ", perhaps we shall live to the day when men will ask : "...where are the hates of yesteryear ? "

During the course of these important events, the Presidents of the ICRC and of the League had a number of most friendly meetings with the President and with other leading personalities of the Norwegian Red Cross. For all those who had the privilege of being present at Oslo at these stirring ceremonies, the important place occupied by the Red Cross in the world today, the unity of the movement and the spirit of solidarity and co-operation animating the two international institutions, were once again demonstrated in the Centenary Year of the Red Cross.

Stoicism, school of humanity

The International Review has already published several studies on the history of humanitarian ideas. It was necessary to return to the origins and to mark the milestones in successive civilizations in the search for more humanity in the relations between individuals and nations.

The idea of mutual aid, of universal unity, can be found among the ancient philosophers and one can see that some assertions, in ancient Greece for example, did to a certain extent proclaim the ideal of human solidarity which is the motive force of the Red Cross. This is shown by Mr. Voelke who has recently made a comprehensive study of some of the questions which are dealt with here.¹ We wish to thank him for his contribution. (Ed. Note)

“ Let me be gentle towards my friends and terrible for my enemies ; respected by the former and by the latter feared ! ”

This is not the prayer of a man dominated by an inflexible urge for power, but of a sage whose moderation all are agreed to praise, the poet and legislator Solon, to whom the Athens of the VIth Century B.C. owed a remarkable political constitution.

Two centuries later, the greatest philosopher in ancient times, Plato, is indignant over Greeks killing each other in civil wars, although at the same time he supports the natural character of wars between Greeks and barbarians : in his eyes there was nothing reprehensible in conflicts between different races.²

¹ See *Les rapports avec autrui dans la philosophie grecque, d'Aristote à Panétius*, Paris, Vrin, 1961.

² *Republic*, V, 470 c.

Can more be said to make one feel how much, in primitive times or even in the full flowering of the classical period, the Greek spirit was little inclined to accept the idea of a human community transcending differences between individuals as well as the opposition between races and social classes ?

The chief merit of the Stoics was above all to have conceived such an idea, to have given it a philosophical basis, to have submitted it continuously for the consideration of writers, statesmen and jurists of the Hellenistic and Roman period.

In his *Republic*, a youthful work which for a long time caused scandal, the founder of the school of Stoics, Zeno of Citium, painted a picture of humanity as one community, similar to a herd of animals living in a single field. Like a God, Love ruled over this ideal society which knew no division between State, class or race. This utopia seemed to take over certain theories already developed in the IVth Century B.C. by the Cynics who rejected the idea of the State and political and social institutions, and of whom the most famous, Diogenes of Sinope, called himself a *citizen of the Universe*.

But very soon and already with Zeno, then with his immediate successors, Cleanthes and Chrysippus (IIIrd Century B.C.), Stoicism gives an original form to these ideas, elaborating them in a doctrine which is nearly completely its own work.

Close observation of nature shows that every animal has a self-love which is given to it with life itself. This self-love extends to all which is *its own*, *oikeios* (from which is derived the untranslatable term *oikeiôsis*, signifying the fundamental fact of this appropriation of the living person to himself). Thus, with an animal, love of self will also embrace the offspring, regarded as forming part of its own being : it lives in its own young.

Now, with man, the presence of reason leads to a decided extension of this love of self. Reason or *logos* is in fact in the eyes of the Stoics the very essence of man : common to all men it really constitutes their own being. Instead of loving himself in himself and in his children, man will therefore love himself in all other men, whose being is fundamentally similar to his own, on account of their possessing this same reason. Thus the self-love which is

natural in all animals is changed in man into love of the whole human race.

At the beginning of the Christian era, the Stoic Hierocles attempted to make this difficult doctrine understood by showing that each human being is to a certain extent the centre of a series of ever larger concentric circles ; starting from the centre there is first of all the circle of close relatives, then successively those of distant relatives, fellow countrymen, and so forth until the outermost circle is reached which embraces all humanity. The development of self-love among humans results in drawing all these circles to coincide with the centre.

The Stoics thus lay a natural foundation for the human community by grafting the love of others on to the profoundest of all human instincts, and they have overcome the conflict which exists between egoism and altruism by assimilating the feelings one has for others in relation with oneself.

The philosophical basis of this community is something more than a mere human community : it is in short a cosmic community. In fact reason or *logos* present in all men, which involves them in essential kinship, is not the exclusive characteristic of human beings. It is the omnipresent principle which makes of the universe an orderly and harmonious whole, the divine law which regulates all human activity and the course of nature. The Stoic thus everywhere finds the principle which constitutes the essence of his nature : wherever he is in the presence of someone else as in the universe, he has the feeling of being in his own country :

“ It is unimportant where one lives as the whole world is one's own city.”¹

These philosophical views had decisive moral and social consequences. In particular they implied that all human beings favoured equal dignity and that barriers separating individuals and peoples were suppressed.

Contrary to ideas generally held in classical Greece, the Stoics maintained that there was no difference between Greek and barbarian. This, without naming him, was aimed at Aristotle who still upheld the traditional theme of the pre-eminence of the Hellenic race, and the geographer Eratosthenes as a good pupil

¹ Marcus Aurelius, X, 15.

of the Stoics praises Alexander for having regarded Greeks and barbarians as equals.¹ And later, when the Stoic Marcus Aurelius exercised imperial power, national boundaries to him were to extend far beyond the limits of the Empire : " My city and my country, as far as I am Antoninus, is Rome ; but so far as I am a man, it is the world. Thus the interests of these cities are for me my only possessions." ²

The same point of view was expressed as regards slavery : in the eyes of Zeno's disciples, the traditional distinction between free men and slaves does not correspond with any natural distinction between human beings, as Aristotle thought. The legal position of the slave therefore does not imply any natural inferiority : as a man, the slave has the right to the same respect as the citizen. This principle inspired some of the finest pages of Seneca, the Latin philosopher : " Are these slaves ? No, they are men.—Slaves ? No, they share our dwelling.—Slaves ? No, they are friends of a lower order.—Are they indeed slaves ? No, they are companions in slavery, if you consider that fate has the same power over them as over us ! ... " In Seneca's eyes, only destiny makes a man a slave. His inferior condition is not therefore accompanied by inferiority in character, and if this condition can impose a servile stamp on the slave's personality, that stigma will disappear on contact with honourable people. The master accordingly has real duties towards his slave ; he will for example be obliged to make him rediscover his dignity by welcoming him into his family and even at his own table.³

Far more miserable than Seneca's slaves were those whom the Stoic Posidonius, ethnologist as well as philosopher, described suffering in the Spanish mines towards the year 100 B.C. whose pitiable condition he describes, combining a scholar's interest with the sympathy of a man touched by the misery of his own kind :

" The slaves employed in the mines bring unbelievable wealth to their masters, but they exhaust themselves by digging night and

¹ Strabo, I, 4, 9.—This allusion to Alexander shows that his political conceptions already foreshadow those of the Stoics. Indeed his refusal to accept the political divisions which classical Greece considered to be natural, his attempt to found an Empire of profoundly different people, have often caused him to be regarded as a forerunner of Zeno.

² VI, 44.

³ *To Lucilius*, 47.

day in the underground galleries and die in large numbers, victims of excessively bad treatment. In fact they know no respite or pause in their work, and the surveyors force them to support this terrible condition with blows until they miserably expire. Some of them have sufficiently robust bodies or have sufficient resistance of spirit to last out, but they only prolong their torments, for the extent of their misery makes them prefer death to life.”¹

In Stoical philosophy the ideas of liberty and slavery take on a different meaning. Instead of laying emphasis on social distinctions, they have a moral implication : the real slave is the insensate one who revolts against the divine law resenting its power as a yoke : whilst the man who is really free is the wise man who submits his will to that law. The difference between the slave and the free man is thus the same as that existing between the insensate and the wise. But this difference places the unity of the human race in peril : there is in fact such a deep gulf between the wise man and the insensate that the former risks finding himself cut off from the rest of humanity and isolated by his very superiority.

This rigid position of principle, however, gradually becomes more and more flexible and, whilst upholding the merits of such a distinction, the Stoics elaborated an “average” theory of morality whose chief purpose it was to regulate social relationships within the existing human groups, in which one only met the insensate. Such a theory of a very practical character forced man to show, according to circumstances, the deep sociability inherent in his nature.

With Antipater of Tarsus (IInd Century B.C.), moral practice in particular consists of a deep and subtle analysis of the marriage union and the duties of married couples. This is perhaps the first time that a Greek philosopher regards marriage as a specific form of human relationship yielding to none other in its dignity.

This appreciation of the marriage union implies that woman has ceased to be considered inferior, as was the case in classical Greece. If Antipater himself still seems to be hesitant about admitting that woman should be fully equal to man, the Latin Stoics, such as Musonius and Seneca, clearly maintain that the female character can reach the same moral perfection as that of man and thereby possesses the same dignity :

¹ Text by Diodorus of Sicily, V, 38.

" You forget, you will say to me, that it is a woman whom you wish to console : you only give me men as examples.—But who will then dare say that nature has less generously endowed women and that it has restricted the range of their virtues ? They have, you must believe me, as much strength as men ; they find, when they wish to do so, the same moral resources ... " ¹

Married couples have not only duties towards each other : they also have duties towards their own children : " From the moment that one has a child one is no longer free not to love it and not to look after it " .² A remarkable statement when one recalls that the ancient laws allowed a child which one did not wish to keep to be exposed to the elements !

The Stoics maintain that one has not only duties towards one's family or friends, but also towards the City or the State. Consequently, the ordinary citizen, just as the magistrate or the monarch, will never lose sight of the good of the community and will be filled with the idea that their interest cannot be dissociated from that of the collectivity.

The Stoic will therefore not scheme to obtain public office out of ambition, but will accept to perform its functions with the conviction that Providence has selected him to watch over the common good. Thus Antigonus Gonatas, King of Macedonia, draws inspiration from the precepts of his master Zeno of Citium by considering his royal office as a " servitude full of glory " .³ Later Marcus Aurelius was to carry out without complaint an onerous task for which his profound nature scarcely seemed to destine him. Since he considered that Providence had entrusted him with the conduct of the Empire, he undertook it without flinching, sacrificing for this burden the philosopher's studious retreat :

" As you yourself are destined to perfect the social system, so let each of your actions contribute towards perfecting the life of society. Every action of yours which does not lead, either directly or from afar, to the end set by the community, is an element of discord breaking the unity of your life, a sedition similar to that of a person who, in a public assembly, stands apart from the general agreement." ⁴

¹ Seneca, *Consolation to Marcia*, XVI, I.

² Epictetus, *Discourses*, I, 23.

³ Aelian, *Hist. var.*, II, 20.

⁴ IX, 23.

However, it should never be forgotten that an essential relationship exists between all men. We owe duties not only to members of a limited social group but to all men, whatever they may be. These duties are not derived from temporary legal provisions but are imposed on us by universal reason, the divine *logos* in which we all have part. Since this is included in human nature, this reason defines the law to which each must conform :

“ The Law rules over all things, over matters divine and human ; it should be the sovereign authority determining good and evil, the leader and guide of beings whom Nature has destined to live in community together, the rule assessing justice and injustice, since it is the power which ordains what has to be done and forbids all which ought not to be done ”.¹

This solemn declaration to be found at the beginning of Chrysippus' book on the *Law*, and which many other Stoics have developed or paraphrased, constitutes the clearest assertion of a natural law transcending the provisions of positive law which vary according to countries and periods. One knows that the Imperial Roman jurisconsults were largely inspired by this concept.

Even war does not completely disrupt the human community, nor does it check this natural law. Adapting a treatise of the Greek Stoic Panaetius (IIInd Century B.C.) to the Latin, Cicero declares : “ There is a limit to revenge and punishment ”. From this principle is derived an idea of war whose inspiration from the Stoics cannot be doubted. War is an extreme measure which can only be taken unless the settlement of disputes by negotiation has failed. Its sole end should be to ensure a just peace, and once victory has been won, the vanquished should be spared, in so far as they have not shown proof of inhuman acts. Against this background, the civic virtues of mercy and humanity are nobler than those of war.²

Such are some of the dominant assertions of the social and political philosophy of the Stoics. In spite of the newness of their views and the generosity of their thought, these philosophers are not, however, revolutionaries, they are even traditionalists. They, in fact, accept reality such as it exists, since in their eyes the immanence of the divine law makes of the world an order in which

¹ Marcianus, *Instit.*, I.

² *De Officiis*, I, 11, 33-35 ; 25, 88.

the greatest possible perfection has already been achieved. The community of which they maintain the existence is part of this order of things, and rather than achieve this perfection they seek to show its presence and beauty to those who are still not aware of it. To help their fellow men to be imbued with this sight is the chief service which they try to render them.

One has often thought to have found in Stoicism the Christian ideal of brotherhood and love. Many of its writings indeed tempt one to do so. According to Epictetus, for example, the existence in all men of the same reason, a principle which is at the same time cosmic and divine, makes of them "citizens of the world" as well as "sons of God".¹ This common origin implies real brotherhood to them; in his slaves a master should see "brothers of nature".¹

We should, however, guard against considering the Stoic as a humanitarian who does not know himself. In spite of all the compromises which his practical morality accepts, he tends to regard men who do not follow his precepts as fools, whom he should no doubt assist, but whom he castigates remorselessly. If Marcus Aurelius makes one of his rules that of finding in all circumstances reasons enabling excuses to be made for other people's failings, this bias towards gentleness is in contrast with the attitude adopted by his school. In principle the Stoic must reject pity and forgiveness, and the sentiment of moral superiority, the conviction that someone who is unfortunate is necessarily a madman who does not know how to conform to the universal order instituted by Providence, prevents him from showing real charity towards others. Enlightened pedagogue who punishes scholars, rather than a good Samaritan binding up the wounds of someone in distress, he does not see a *fellow-being* in others.

If the Stoic, however, is not the precursor of the gospel of love, he at least teaches respect for the human personality and shows the way to an awareness of equality and universality. By so doing he has left a deep mark, from the legal, political and moral point of view, on human thought.

A.-J. VOELKE

¹ *Discourses*, I, 9.

INTERNATIONAL COMMITTEE OF THE RED CROSS

VICE-PRESIDENTS

Mr. Martin Bodmer will remain in office as Vice-President of the International Committee for 1964, whilst Mr. Hans Bachmann has been appointed Vice-President for the years 1964 and 1965.

PRESIDENTIAL COUNCIL

The International Committee of the Red Cross has constituted its Presidential Council for 1964 as follows : President : Mr. Léopold Boissier ; Vice-Presidents : Mr. Martin Bodmer and Mr. Hans Bachmann ; Members : Mr. Jacques Freymond, Mr. Ernest Gloor, Mr. Samuel Gonard and Mr. Frédéric Siordet.

NEW YEAR MESSAGE

As in past years, the message of Mr. L. Boissier, President of the ICRC, was this year recorded by the ICRC Broadcasting and Television Service. The message is as follows :

The year which is now coming to an end has been for the Red Cross a year of getting together, one of appraisal of its unity. Indeed, the numerous events which took place in Geneva and elsewhere on the occasion of the hundredth anniversary of the founding of this world wide movement fully demonstrated that all the national and international Red Cross bodies rally themselves to a small number of universal principles, universally accepted and universally applied.

I will only mention by way of example the actions undertaken by the International Committee in Africa, in the Far East and the deserts of Arabia. Even in those regions in which, until very recently,

there was total ignorance of the Geneva Conventions, certain rules for the protection of the victims of armed conflicts have been recognized and accepted.

This is a cause for encouragement based on certainty. To appeal to men's reason and goodness to make peace is a noble endeavour which has rarely been successful until now.

On the other hand to prove to all and sundry that it is possible to set up a solid barrier against violence, is to bring real reason for hope. In the year which is about to begin, I call on you once again to make this hope yours, the ferment of a better world.

† CAMILLE VAUTIER

The sudden death at Casablanca of Mr. Camille Vautier, has deprived the International Committee of the Red Cross of a particularly useful colleague who has rendered it the most distinguished services as delegate in Morocco. He started his activities in 1943 at a time when the ICRC had to carry out extremely heavy tasks on behalf of the victims of war throughout the world. Mr. Vautier made more than 90 visits to prisoner-of-war and civilian detention camps in Morocco. He took at the same time an active part in important distributions of relief organized in favour of German and Italian prisoners in French hands.

From 1947, Mr. Vautier was a voluntary delegate. In this capacity he accomplished several important tasks on behalf of the victims of the events which shook North Africa. He intervened in particular in favour of various categories of detainees and took part in the distribution of relief which the ICRC, from 1957 onwards, had sent to Algerian refugees on Moroccan territory. Further interventions on his part resulted in the release and repatriation of a certain number of military personnel captured in Algeria or Morocco. In all these activities Mr. Vautier displayed remarkable devotion, and one can understand the great sorrow felt by the ICRC over the loss of one who gave such an example of faithfulness to the Red Cross ideal.

INTERNATIONAL COMMITTEE'S ACTION IN THE YEMEN

Last month the *International Review* published an article on the tasks which the ICRC has undertaken during the past few months in the Yemen. The conflict in that country having been prolonged, the needs of the humanitarian action are consequently increasing. We now recall the various phases of the ICRC's intervention, in particular since November 1963.

A hospital in the desert¹

What could have been considered as a challenge has now become a factual achievement. Thanks to the personnel supplied by the Swiss Red Cross and the Medical Service of the Swiss Army, the ICRC hospital has been set up in the heart of the desert in the extreme North East of the country in a place where hitherto no European had ever set foot. Its purpose is to succour the victims of this fratricidal war in which the Yemenite republicans are in conflict with the soldiers loyal to the Imam El Badr.

The ICRC having chartered two further four-engined aircraft, which reached Najran from Switzerland, the hospital's technical equipment was rapidly completed by further deliveries of medical equipment and food. This enabled Dr. Wolfgang Schuster, the Head Doctor, and his staff to deal without delay with the numerous patients who had come from the region as well as from the interior of the Yemen. The ICRC team then had the honour of being visited by Mr. Spinelli, Under-Secretary-General of UNO. The field hospital is located in the demilitarized zone under the control of United Nations observers.

A unique position.—Uqhd, the last of the series of rocks preceding the interminable sandy wastes of the Rub'al Khali lies on

¹ *Plate.*



The field hospital and service tents at Uqhd, in the heart of the desert.

THE ICRC IN THE YEMEN

The dispensary

Photos Keystone



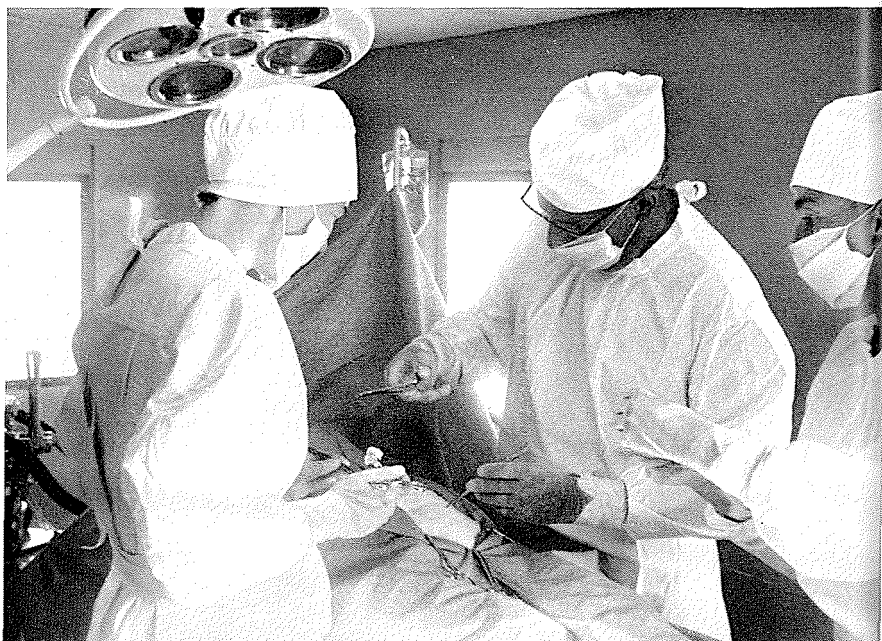


Photo Y. Debraine

A wounded soldier being brought to the field hospital at Uqhd...

...to undergo an operation.

Photo Keystone



the tracks leading from the mountains of the Yemen. It was frequented only by Bedouin families and camel caravans. The climate is dry. Although it is more than three thousand feet above sea level, the heat is intense and the slightest wind gives rise to sandstorms, the temperature dropping to about freezing point during the night. It is quite an impressive experience to make the journey by lorry from Najran, the last inhabited locality in the South of Saudi Arabia, leaving behind to the left the camp of the UN observer force, crossing the Yemen frontier and to thrust onwards into the vastness of the desert where only a few thorny bushes can survive, and arriving suddenly, after several hours across the tracks into this haven of civilization and humanity, which is the ICRC hospital.

The camp has been pitched within the horseshoe formed by the craggy rocks of Uqhd. In order to ensure that the camp is obvious from a distance, especially from the air, large red crosses have been painted on the granite rocks.

A difficult installation rapidly performed.—It was on the afternoon of November 17 that the advance-party sent by the ICRC arrived at Uqhd. The Arab "grape vine" had broken all records, several wounded and sick being already on the spot awaiting to be attended to. This was immediate proof that no action undertaken by the Red Cross was more justifiable than this one.

The small team spent the first few nights in the open until the major part of the equipment for the hospital and its staff arrived by lorry.

The actual setting up of the hospital then began in earnest. In less than a week ten large tents were pitched, two of them sheltering male patients and one, female. Other tents were fitted out for use as a polyclinic, an analytical laboratory, a pharmacy, an X-ray theatre and a store.

A canteen was arranged beneath the overhanging rock and the thirty members of the staff, which is the hospital's present strength, are able to eat there and use it as a rest-room, to meet for conversation and to listen to music and to rest, sheltered from sandstorms and the burning sun.

The ICRC personnel have settled in at Uqhd in a manner which is relatively comfortable but surprising in consideration of the

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desolate country by which they are surrounded. Fresh drinks are available at any time from the refrigerator, the food is excellent and good use is made of showers which have been installed.

Operation "Clinobox"

The American Globemaster which transported the "Clinobox" from Geneva could not unfortunately land on the sand airstrip at Najran. This item, a complete clinic in miniature weighing 3½ tons, was therefore landed at Riyadh, the capital of Saudi Arabia. The enormous white crate with red cross markings was loaded onto a lorry and in the care of Mr. Könnecke, mechanic, set off on its 850-mile journey across difficult stony tracks via Taiz and Bishah. Twelve days later, on November 28, after several breakdowns and three tyre-bursts, the "Clinobox" arrived at Uqhd covered in dust, but intact.

A lorry carrying two electric generators by the same route broke down some 250 miles from the hospital and it was only with great difficulty that it was brought to its destination by a team of mechanics who set out to bring it in.

This "Clinobox" is made up of four compartments : for operating, pre-operation preparation, dressing and sterilization. It is fitted with air-conditioning, heating, hot and cold water as well as electric light. For improved insulation it is raised slightly off the sand. By December 9, its installation was complete and three operations were performed on the very same day.

A united specialized team

The team sent out by the ICRC comprises seven doctors (including three surgeons) two pharmacists, five female and four male nurses, a laboratory technician, one radiologist, a quartermaster and his assistant, one cook, two wireless telegraphists, one sanitary engineer and four driver-mechanics.

All are in good health and there is a good spirit prevailing in the camp. All, whether doctor, laboratory technician or driver-mechanic, participate wholeheartedly in the thousand and one daily tasks in the running of the camp. Each is imbued with the feeling of being

an essential cog in the machine to ensure the success of this unique humanitarian experiment.

The two wireless telegraphists have set up a powerful station on a rocky prominence and are in daily contact with Jeddah, pending direct liaison with Geneva.

Intense medical activity.—Over 300 wounded and sick have so far been attended to at the polyclinic at the entrance to the camp. Of these patients, about 100 were Bedouin women. Each morning brings in some forty new patients.

Most of the male patients are soldiers who come down from the mountains of the Yemen by lorry or on foot. Malaria and tuberculosis cases are frequent and most of the diseases of the tropics also. The lack of good food and vitamins from which the local population is suffering complicates treatment considerably.

Six surgical operations have already taken place; one amputation of a leg and one involving the extraction of bomb splinters. The analytical laboratory is working to its fullest limits and the X-ray theatre has been operating since December 5.

More than sixty Yemeni nationals—including eight women—have already been admitted to the hospital. This figure exceeds the normal accommodation and the doctors already consider tents and fifty extra beds should be sent out from Switzerland as a matter of urgency. After only three weeks, they have dispensed almost the entire stock of the main medicines and their indents for supplies will have to be doubled.

As a result of the bombing of the regions near the eastern front, there are many cases of shock and nervous breakdown.

Apart from the application of the most elementary principles of hygiene which they have to enforce with men and women accustomed to sanitary conditions hundreds of years behind the times, the hospital staff have another delicate problem which is repeated time and time again; that of inducing the wounded to lay down their arms on arrival in the camp. It is, indeed, essential that no one may dispute the neutrality of the ICRC hospital.

Supply problem.—Preserved food imported from Switzerland is the mainstay of the hospital's diet, but stocks are dwindling

rapidly. The quartermaster was pleased that this food, however, can be supplemented by local produce. Bread, vegetables and fresh fruit are being bought in the township of Najran, whilst passing Bedouin supply mutton and goat meat.

The major provisions problem is the supply of water. This has been satisfactorily solved. From the abundant wells of Najran, water is delivered in tank-lorries freely made available by the local authorities. A modern filtering and disinfecting unit has been in use at the hospital since the beginning of December.

The hospital transport facilities, comprising two vans and a jeep, are as yet inadequate to cope with supplies, maintaining connection with the light aircraft calling at Najran, and the various jobs within the camp.

For the International Committee of the Red Cross this new experience in the accomplishment of its humanitarian mission was also a challenge to the desert, to the terrible sandstorms and the isolation from any inhabited area. It was not long before the team under Dr. Wolfgang Schuster, of Zurich, overcame these difficulties. For the past three weeks, Yemenite wounded and sick have been flocking to men they have never seen before, that is to say, to doctors.

Assistance to Prisoners in the Yemen

Besides the medical mission being carried out by the ICRC for the benefit of the wounded and sick, the Red Cross delegates in the Yemen are also concerned with bringing relief to prisoners. The latter are mainly troops of the U.A.R., several of whom have been captured by the royalist tribes and held in small groups in the Yemen.

So far the Imam's forces have not been able to supply the ICRC with a list of prisoners they are holding. A census has therefore been started by the ICRC delegates during their visits to the interior of the country.

As can well be imagined, living conditions for these prisoners are of a very low standard, particularly during the winter, when the climate in this mountainous country can be extremely cold. They

are in need of clothing and footwear and their diet leaves much to be desired. The ICRC delegates visit them and endeavour to bring them clothing, blankets and vitamins, but access to these prisoners is very difficult.

The U.A.R. Red Crescent co-operates with the ICRC in organizing relief to these scattered groups of prisoners of war.

Missions in the mountains of the interior

The first mobile medical team also started its activity in the heights held by the Royalist forces. This consists of Dr. William Bartlett and male nurse Arnold Plummer, made available by the British Red Cross. Both of these moved close to the camp of the Imam El Badr. They were accompanied by Mr. Laurent Vust, delegate of the ICRC, who took that opportunity of visiting a group of prisoners of war held in the area.

The activity in the Arabian Republic of the Yemen

At the same time, the ICRC is making arrangements to extend its activity on the republican side. Its delegate in Sanaa, capital of the Arab Republic of the Yemen, Mr. Joseph Gasser, will shortly be leaving his post for health reasons. Mr. Charles de Blonay has been appointed to replace him. He will be assisted by Mr. Maurice Rouge, a specialist in relief matters, who is already on the spot.

Relief supplies for the ICRC action in this region of the Yemen have already arrived at the port of Hodeida, on the Red Sea. These consist chiefly of powdered milk, sugar and a consignment of tonics and vitamins. This relief, together with other items already on the spot, will be distributed to victims of the events, war orphans and prisoners in particular.

Before leaving the Yemen, Mr. Gasser visited detainees in three prisons at Sanaa and one at Ibb in the south of the Yemen.

All ICRC activities in the Yemen will from now on be under the control of Mr. André Rochat, who has just replaced Mr. Pierre Gaillard. The latter is at present making a brief tour of visits to several Red Crescent and Red Cross Societies of the Middle East, before he returns to Geneva.

SUNDRY ACTIVITIES

News Items

News of a ship's crew in Algeria

At the request of shipowners whose headquarters are at Monaco, the ICRC approached the Algerian Red Crescent, in order to obtain news of the cargo " Hassiblal ", flying the Moroccan flag, which had been seized during the night of October 30-31, 1963, in the port of Nemours in Algeria.

That National Society in reply informed it that the persons concerned, who had in the meantime been visited by their respective consuls, had been handed over in custody for the purposes of enquiry.

The International Committee has offered its services to that National Society, should the need be felt, to organize an exchange of family messages.

Compensation to victims of pseudo-medical experiments

The neutral Commission appointed by the ICRC to pronounce upon the claims of the victims of pseudo-medical experiments inflicted upon them in German concentration camps, to whom the German Federal Republic had decided to make financial payments, met again at the end of November and the beginning of December.

The Commission consisted of Mr. Jean Graven, President of the Supreme Court of Appeal, Professor at the Faculty of Law and Rector of the University of Geneva, assisted by Dr. Alex. F. Müller, Professor of Physiopathology at Geneva University and Dr. Sylvain Mutrux, Assistant Medical Director of the University Psychiatric Clinic of Bel-Air. The Polish Red Cross was represented by two observers : Miss Danuta Zys, Head of the Foreign Relations Department and Dr. Jerzy Howkumski, medical delegate. The rapporteur was the doctor-delegate of the ICRC, Dr. Jacques de Rougemont. In addition, a German doctor, Dr. Götz, an expert in matters of compensation, attended the debates in the capacity of observer.

The Commission had at this fourth session to pronounce upon a further lot of some hundred claims submitted by Polish victims. The files had been prepared by the Polish Red Cross and examined by Dr. Jacques de Rougemont. The latter had previously gone to Poland to meet the victims and discuss with the Polish doctors who had cared for them.

The Commission discarded only one case and requested additional information for certain others. For all cases which were accepted, it is now for the ICRC to approach the Government of the German Federal Republic with a view to asking for the payment of amounts due to these beneficiaries.

In Hungary, Poland and Czechoslovakia, the National Red Cross Societies have had an appreciable number of claims for compensation placed before them. These are at present under examination.

Centenary of the first national Red Cross

Mr. C. J. Burckhardt, member of the ICRC, was present at Stuttgart on November 30, 1963, at the commemorative ceremonies of the Centenary of the first National Red Cross Society, that of Württemberg.

He delivered a speech there in which he recalled the importance of the humanitarian action undertaken throughout the world by the ICRC over the past hundred years, and stressed the moral significance of that action. Mr. Burckhardt was accompanied by Mr. Ammann, Head of the Relief Section of the ICRC.

The ICRC and family gatherings in Berlin

Mr. Beckh, delegate of the International Committee of the Red Cross, has just completed another mission in the two parts of Berlin.

The object of that mission was to continue the efforts, which the International Committee of the Red Cross had started in the autumn of 1961, to enable members of the same family to meet again, having been unable to do so because of the division of the city into two parts.

It having been understood that it would not take part in the negotiations, the ICRC had pleaded for this humanitarian cause with both sides.

The International Committee, which takes pleasure in such a solution found during this holiday period, is pursuing its efforts with a view to obtaining a definite settlement of this humanitarian problem.

After twenty years of separation

Day after day the Central Tracing Agency at ICRC headquarters in Geneva receives urgent appeals from people who have lost all contact with their families for the past 15 to 20 years.

They had become gradually resigned never to discover the fate of those near to them, when all of a sudden, on reading some article concerning the activities of the International Committee of the Red

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Cross, or on hearing from a neighbour the satisfactory results obtained from an enquiry made by the Central Agency, they are filled with great hope. They then decide to appeal to the ICRC. Such a step at once causes them much painful impatience. They had for many years bravely borne silence and doubt, but the few weeks which are necessary for the Central Agency to make its enquiries seem like an eternity to them.

And yet the task is arduous, when it is a question of tracing persons missing after many decades, and then based on information which is often imprecise. It is not unusual for the enquirer himself to be unable to give definite information concerning his own identity. Let us judge this in the light of an individual case, by examining the request presented by Mrs. Eugenia Muller writing from Paris, where she is living with her husband. She believed that she was born on 25.5.1936 in a small village in the Crimea where her family of German origin was living, consisting of her father, Adam Bauer, her mother called Rosa and five children, Rosa, Lina, Adam, Eugenia and Anna. During the course of the war, the village was evacuated and the Bauer family had to take to flight. During these painful travels, the little Eugenia, having been infected with typhus, had to be sent to hospital. On the following night, the military hospital to which the child had been admitted was obliged to move to the rear with all its patients. In the chaos of war, Eugenia was from then on completely separated from her family concerning whose fate she knew nothing. After having been moved from one place after another she was, at the time of the armistice, taken in and looked after by a French officer who brought her to his own country. In the years which followed, he did everything possible to help her find her parents, but without success.

What did the Central Agency do ? It first of all communicated with the appropriate office in Germany, entrusted with the task of tracing persons of German origin, missing in eastern Europe. After checking its files that office informed the ICRC that it possessed no information on a Bauer family having lived in the Crimean village indicated by Mrs. Muller. On the other hand, it took a census of persons with the name of Bauer originating from a locality with an almost similar name, but situated in the Ukraine. Among these, there is a certain Adam Bauer, living in Westphalia, who had made an enquiry of the German Red Cross concerning the fate of his wife and children.

The Central Agency immediately made contact with the German Red Cross in the Federal Republic. The latter soon confirmed that it did indeed possess a file on the Bauer family, whose composition has many similarities with the facts as supplied by Mrs. Muller. It was then possible to put Mr. Adam Bauer in touch

with his wife and three of his children who had returned to the Ukraine. The youngest, Anna, had died during the exodus. As for the young Eugenia for whom her father had been searching for so many years, her date of birth was completely different from that given by Mrs. Muller.

The German Red Cross therefore requested the Central Agency to make contact once more with Mrs. Muller in order to obtain from her, if possible, a photograph of her and children to send to Mr. Adam Bauer to enable him to make a more certain identification.

The photograph in question arrived from Geneva, together with a letter written by Mrs. Muller's husband. The latter pointed out that his young wife was expecting a child and she should be spared any emotion since she was anxiously waiting the result of the enquiries which are on foot. He would not like her to have to be subjected, in her condition, to the shock of cruel disappointment in the event of a confusion between two homonyms occurring.

The photograph upon which all hopes rested was sent to Germany. Mr. Adam Bauer studied it. He seemed to recognize his daughter Eugenia, but did not want to trust to his own impressions. In order to remove all doubt which could still exist, he asked that a photograph of the Bauer family be sent to the young woman.

In the archives of the Central Agency, the file closed with a letter full of happiness from the Muller couple on their return from Westphalia where they have just met Mr. Adam Bauer. In him, they have found a father again.

GIFT FROM THE SWISS CONFEDERATION ON THE OCCASION OF THE RED CROSS CENTENARY

The International Committee of the Red Cross learnt with satisfaction and gratitude of the unanimous decision of both Chambers of the Federal Parliament to grant it the sum of 8.8 million Swiss francs for the construction of a building to house the Central Tracing Agency and the Henry Dunant Institute, the latter to be run jointly by the League of Red Cross Societies and the Swiss Red Cross.

In a message concerning the Swiss Confederation's gift to the founder institution of the Red Cross, Federal Councillor Wahlen, Head of the Political Department, told the National Council :

The whole world participated in the Centenary celebrations of the Red Cross. Everywhere the Red Cross has become symbolic of aid without any conditions attached ; the personification of the idea of the Good Samaritan. Those who have put themselves at the service of the Red Cross do not let themselves be influenced by considerations of rank, race or colour, no more than they are concerned to know whether the men to be given relief are friends or enemies, guilty or innocent. Their sole criteria are the distress calling for relief, the wounds to be dressed, the lives to be saved. Although by fortunate destiny we have been able in the course of the hundred years of the existence of the Red Cross to avoid having recourse to its assistance on the battlefield, no nation has greater cause than we Swiss to celebrate the Centenary Year with so much enthusiasm. We may say with pride that it was our compatriots who planted the seed and husbanded the sapling which grew and multiplied to become a forest affording shelter to millions of men all over the world. Although as an international organization it is entirely independent of the Confederation, the Red Cross does display some typically Swiss features. I have spoken elsewhere of the common origin of the institution and the Confederation, of the same principles

inspiring them, of the neutrality of Switzerland, home of the Red Cross and of the International Committee, as well as of this organization's impartiality, which is a pre-requisite both for its independence and its proper functioning. It is therefore fitting that on the occasion of the Centenary Year the Swiss people should erect a memorial to this great work, not a memorial in the usual sense of the term, but in a form which will enable this benevolent activity to be carried on, that is in the form of the building of which the design and purpose have been explained to you in the message and addresses of the two rapporteurs of the Commission.

It is a particularly fine idea for the Swiss Red Cross and the League of Red Cross Societies to participate with the International Committee of the Red Cross in this project. But in the last resort the beneficiaries of this donation by the Swiss people will be the millions of men who will have need of the Red Cross in the future as a result of man-made strife or natural disasters. This is the reason why you will—I do not doubt it for a moment—give your unanimous approval to the proposal by your Federal Council and your Commission.

**From June to December 1963 :
more than six thousand visitors !**

For some time past a considerable number of visitors from countries near and far have been coming to the headquarters of the ICRC. In 1963, in this year of celebration of the institution's Centenary, their numbers were to increase from June onwards to reach a figure of 4338 during the period July 15 to September 15. The number of visitors between June and December reached a total of over six thousand, to whom should be added delegates to the Congress (400 persons).

Visitors arrived from all over the world, by car, train or air. Some of the young even hitch-hiked their way to the ICRC. Delegations of National Societies were often of some considerable size and travelled in organized groups : 200 members of the South African Red Cross, 120 members of the Japanese Society, 150 representatives of the Mexican Red Cross. The Baltic countries were also well represented. There were 150 members of the Swedish Red Cross, 120 from the Finnish Society. There were also groups of from 50 to 80 of the British Red Cross. National Societies of eastern Europe, the Middle East, the Far East and Africa also sent many of their members.

A special visitors' service was organized which, as can be imagined, was kept extremely busy. To each person announcing his arrival in advance an account was given in French, English, German or Spanish ; a film was shown and arrangements were made for a visit to the Central Tracing Agency which, by itself, represents a veritable synthesis of the practical work which is carried out in Geneva. Throughout the summer from morning until the evening there was a colourful flow of people : female and male nurses in their smart uniforms, members of the Junior Red Cross, schoolchildren and students of all nationalities, who had come in groups from Paris, Algiers, Warsaw, Zurich, scouts, etc. Many telephone calls and enquiries had to be answered, hotel reservations dealt with, arrangements had to be made for meetings for delegates of the Congress,

transport and various events needed organizing, the drawing up of a daily time-table, the sale of publications, cards, badges, etc.

Much effort was also involved in answering all sorts of questions, some of which, naïve as they were, showed what exceptional interest was aroused in the Red Cross amongst the general public by our movement's Centenary.

For many veterans of the National Societies, the visit to Geneva was like a pilgrimage, a kind of "act of faith". An aged member of the German Red Cross, for example, said to us: "Now that I have seen the town where Henry Dunant was born, I can pass the last days of my life in all tranquillity". For him as for many others advancing in years, who have known the suffering and the ideological torments of the two world wars, the Red Cross fulfils man's innate need to attach himself to a "moral absolute". Young people often find difficulty in understanding this permanent ideal represented by the Red Cross in an ever-changing world. They prefer rather to assert it through action and facts. They want to be informed, they ask questions, they reason. How many questions there were during those visiting hours!

We would mention just a few of these. Five English boy scouts, members also of the Junior Red Cross, on entering the ICRC's meeting room asked "What is the International Committee's programme for the next hundred years?" A question which it might seem somewhat rash to answer, but which is not a really surprising one; for if, generally speaking, one turns to the past on the occasion of a great anniversary, the young, on the other hand, look first of all towards the future and readily imagine a new century ahead...

The following questions were often put to us: "Will voluntary work always be possible in the modern economy which continues to expand?"... "Ordinary day-to-day life at present demands a great effort. Has one the energy or even the time to help others, as the Red Cross asks us to do?" And, "does free service still satisfy the requirements of an effective and up-to-date organization? In an international organization like the Red Cross, does one not have more need for professionals and not only for people of goodwill?"

However, the view was also expressed that the rise in the standards of education induces people of different classes of society to

interest themselves in humanitarian problems. Another question was asked in much the same sense : " Will not the Red Cross be gradually replaced by such organizations as WHO, UNESCO, etc.?" It was then the right moment to explain to visitors of little experience the exact rôle of the ICRC, which, by reason of its neutrality alone, can intervene in time of war and during internal armed conflicts. Several seemed to fear the gradual disappearance of charitable institutions because of new economic and social conditions.

Amongst the leaders of National Societies one sometimes felt a certain anxiety about voluntary work and several of them made use of their fortuitous meeting at the ICRC to discuss this subject. Two local leaders of a national Red Cross, for example, one from a large town and the other from the country, had an exchange of views. It was thought that a difference exists in humanitarian work in towns and in the country. In a town Red Cross personnel consist of an increasing number of professionals engaged on a commercial basis, the directing staff continuing to remain voluntary. It seems, on the other hand, that in rural areas workers are often voluntary without in any way affecting their efficiency.

In conclusion, we would mention two examples, one humorous and the other moving, to show the diversity of the problems which the ICRC Visitors' Service had to face during this Centenary year. A small group of school children showed a keen interest in the 45 million card-indexes of the Central Tracing Agency, and above all in the life of prisoners of war. Many questions were asked and at the end a little voice was heard : " Was it very dark in those prison camps ? " On leaving the Agency a boy of twelve asked the guide : " How are your ambulances marked ? "

The inhabitants of Hanau in Germany discovered that Louis Appia's father had been a clergyman at their Cathedral. It was then decided to send a representative of the town to Geneva to pay tribute with a wreath of flowers to one who had a hundred years ago been one of the Five Founders of the Red Cross. A small ceremony duly took place in the International Committee's meeting room, in which hangs a portrait of Louis Appia himself.

V. Y.

TESTIMONIES OF GRATITUDE BY THE ICRC

On December 19, 1963 a ceremony which has become tradition took place during which the International Committee makes a point of showing its gratitude to those of its staff who have had twenty years' service. In this Centenary year Mr. Leopold Boissier expressed his gratitude on behalf of the institution of which he is President to eleven of these for their zeal and devotion. He presented a silver salver suitably inscribed to the following : Miss H. Dupuis, Miss A. Dutour, Mrs. M. Fischer, Mr. P. Gaillard, Miss M. Greffier, Mrs. M. Iconomow, Mr. C. Pecorini, Mr. C. Pluss, Mr. F. de Reynold, Mr. J. Rusconi and Mr. R. J. Wilhelm.

On behalf of his colleagues, Mr. Wilhelm thanked the International Committee for its gesture and for its trust. Recalling the tasks facing the Red Cross during the Second World War, he said in conclusion : " However different the task may have been in 1943, that of today is no less compelling and exalting. It requires perhaps an even greater spirit of initiative and youthfulness of heart from all. May we learn to give ever better proof of such qualities and also of devotion which is required by service to the International Committee on the threshold of its second hundred years and with the future in front of it, this is the wish I would like to voice for my colleagues and for myself."

CHRONICLE

THE HISTORIC MISSION OF THE RED CROSS

The International Review has already mentioned in a previous issue the lecture delivered by Mr. Rodolfo Olgiati, member of the ICRC, at Berne University in June 1963. The occasion was the ceremony in commemoration of the Red Cross Centenary and we recalled the main themes of the event. Similarly, it was also on the occasion of our movement's anniversary that Mr. Olgiati made a speech on September 1, at the Wasserkirche, in Zurich. He analysed that same evolutionary process which gave rise to the structure of international humanitarian law of which the Geneva Conventions of 1949 are the finest positive expression. We quote below from Mr. Olgiati's Zurich lecture in which, by way of introduction, he recalls that the idea of the Red Cross was born on the battlefield and that for this reason it is associated in men's minds with war.

Nowadays, men understand that war could well wipe out the human race. At a time, therefore, when a great part of national effort everywhere and of international efforts especially, are devoted to the maintenance of peace, it seems appropriate to define the position of the Red Cross.

Although the founders of the Red Cross looked upon war as a scourge, they did not make a direct assault upon it. But by championing the cause of humanity, they made a decisive contribution towards establishing, at least partially, the idea of the rule of law in international relations, thus morally condemning war in no uncertain manner. If there is a contradiction between this condemnation and the international regulation of the evils of war, the fault must not be attributed to the Red Cross, but to human nature. The task of the Red Cross is to alleviate suffering.

Ideological war—the consequences of which affect us all—sets the Red Cross a particularly serious problem, for it is human life which is at issue, the protection of which is the very purpose of the Red Cross. It is this kind of conflict which results in total war.

As an example of the confusion arising from the ideological wars of our times, we may mention difficulties which occurred when prisoners of war in Korea were being repatriated. According to Article 118 of the Third Geneva Convention, “prisoners of war shall be released and repatriated without delay after the cessation of hostilities”. Although the Conventions were not in force at the time of the Korean War, the belligerents had declared their intention to be guided by the humanitarian principles on which they are based. Thus, during negotiations for repatriation of prisoners, both sides explicitly invoked this Article 118. On the one hand, this article was given a narrow, purely literal interpretation, construed to mean that POWs could be compelled to accept repatriation. On the other hand, it was held that Article 118 aimed solely at preventing the detaining Power from holding POWs after hostilities and not at compelling a prisoner of war to accept repatriation against his will.

It can be realized, in this connection, that the Geneva Conventions are founded *inter alia* on the idea that for all those taking part, fighting is limited to the line of fire and that behind this front line the combatants remain steadfastly loyal to the cause for which they are fighting; in such cases prisoners of war look upon their return to their homeland as the greatest of bounties and once home they are welcomed back to the fold of the national community. Nowadays, however, when ideologies are in violent conflict, the real struggle is not always at the firing line, but in the minds and hearts of the combatants.

Already in the First World War, the ICRC was several times obliged to intervene to prevent prisoners of war from being compelled to take up arms against their own country.

Thus, as in these times of struggles involving conflicting ideologies, certain precepts have been inhibited, or their values subverted, many achievements which are humanitarian in scope, even though embodied in codified law, are in danger of being deprived of significance and even, in extreme cases, of becoming harmful.

Has the Red Cross fulfilled its historic mission ? Is it still prompted by the idealism which inspired its founders and is it still guided by their realism and wise moderation ? It is ready to pursue its action on behalf of those who are defenceless, who are in need, and this irrespective of the opinion of authority. Has it always been sure of its ground when urging on the powers that be, measures which it knows will not be welcomed ? Does it, as in the past, abide by the principles of universality and non-discrimination, even though, since the Second World War, the world seems divided against itself ?

Born of the generosity of a few, and developed into the sturdy institutions which it is today, the Red Cross has not always or completely fulfilled this historic mission. It has, at least, in innumerable ways, strengthened conviction in this mission during its first century of existence. The Red Cross of yesteryear has passed on this mission to us in the world of today and it is no mean task with which we are entrusted. Indeed, for the Red Cross the situation today has hardly changed in principle from that which confronted Henry Dunant, who was considered a Utopian at the time, and the other members of the Committee of Five. It is true that the Red Cross institutions have developed since then ; they have acquired general recognition, but much has yet to be done before the very idea of the Red Cross is triumphant. It may perhaps be salutary for its development that the period of optimism it has experienced, an optimism often too easily aroused, be followed by that stark reality which constitutes its daily task, so that it should be neither flushed with success nor discouraged by failure. The aphorism by William of Orange, the liberator of the Netherlands, is particularly applicable to the Red Cross : " Hope is not essential to trying, nor success to perseverance."

M I S C E L L A N E O U S

A DRAFT CODE OF CONDUCT TOWARDS PRISONERS OF CONSCIENCE

An organization was created in London in 1961, under the name of Amnesty International comprising a certain number of lawyers desirous of alleviating the suffering of political detainees and of obtaining measures of amnesty for them. This organization, which is called an international movement to protect freedom of opinion and religion, has its headquarters in London.

Amnesty International has just drawn up and published in English and French a code of conduct, the provisions of which, according to the organization, should apply to all prisoners imprisoned "because their views are unacceptable to their government". This text takes its inspiration from the Universal Declaration of Human Rights and from the Geneva Conventions of 12 August 1949. The International Committee of the Red Cross has not taken part in drawing up and drafting this document which, however, speaks of a possible intervention by the International Committee, while leaving it complete freedom to evaluate any situations in which it might consider that it should offer its services.

The Red Cross world is equally engrossed in such matters and in several resolutions of International Conferences, it has shown its interest in the humanitarian aspect of these problems. For this reason, we thought it worth while to publish, for information purposes, the text of this draft code of conduct which is as follows :

Whereas, on 10th December, 1948, it was declared by Article 18 of the Universal Declaration of Human Rights that "everyone has the right to freedom of thought, conscience and religion" and by Article 19 that "everyone has the right to freedom of opinion and expression", and by Article 5 that "no one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment";

And whereas these rights have not yet been universally applied with the result that many persons who have endeavoured to exercise them

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have been tortured and inhumanly punished on the alleged ground that the security of their state has been endangered ;

And whereas political and religious prisoners have frequently been deprived of any judicial safeguards and subjected to worse conditions than other prisoners ;

Now, on 10th December, 1962, this document is published to invite all concerned to use their efforts to insure that each state observes this Minimum Code of Conduct towards those persons holding beliefs or expressing opinions unacceptable to their particular government.

Scope

1. (a) So far as is consistent with the maintenance of public order, no person shall be physically restrained on any ground set out in Article 2.

(b) Any person so restrained shall be presumed to be innocent until proved guilty.

(c) Any person so restrained is hereinafter referred to as a " Prisoner of Conscience " and shall be entitled to the protection of this Code of Conduct.

(d) Nothing in this Code shall be deemed to condone the advocacy or use of violence to further political, religious or social ends.

(e) Nothing in this Code shall derogate from safeguards already existing in the laws of any state.

2. Any person arrested, tried, detained, banished, confined or held under house arrest on any of the following grounds shall be entitled to the safeguards set out in this Code :

(a) Advocating, by speech or writing, the alteration of the constitution of the state, or its frontiers ;

(b) Advocating, by speech or writing, the alteration of the government of the state, or its policies ;

(c) Criticism, by speech or writing, of the Head of any state, of the government or any of its ministers, of the parliament or any of its members, of the courts of justice or any of their judges, of an executive institution or any of its officers, or of any corporation, association or individual in his public capacity ;

(d) Publication, by speech or writing, of any matter declared unlawful by the laws of a particular state ;

(e) Membership of or affiliation to any association declared unlawful by the laws of a particular state ;

(f) Organising, publicising or attending a meeting, discussion, religious service, procession or other gathering declared unlawful by the laws of a particular state ;

(g) Refusing to work, carry arms, move residence or otherwise to perform a physical act upon the order of a particular state.

Arrest

3. (a) No Prisoner of Conscience shall be arrested except on the written order of a judicial authority and no unnecessary force shall be used to arrest him.

(b) Once arrested, he shall not be subjected to any physical violence.

4. (a) A Prisoner of Conscience shall be orally informed immediately before or as soon as practicable after his arrest in a language which he understands of the nature and cause of the accusation against him.

(b) He shall be handed in writing within 14 days particulars of the accusation.

5. The authority arresting a Prisoner of Conscience shall immediately notify his next-of-kin or his legal representative of his arrest and of the place where he is kept in custody.

Remand

6. (a) Upon arrest a Prisoner of Conscience shall have the right to be assisted by legal counsel of his own choice.

(b) He shall be informed of this right and provided with facilities to communicate with his lawyer.

7. (a) A Prisoner of Conscience should be brought before a judicial officer within 24 hours of arrest.

In no case shall a Prisoner of Conscience be held in custody for more than 72 hours before being brought before a judicial authority.

(b) A Prisoner of Conscience shall have the right to apply to the judicial authority for provisional or absolute release and for this purpose shall be entitled to have his lawyer speak on his behalf.

In the event of denial of provisional or absolute release an immediate appeal shall be available.

8. (a) Once arrested and charged a Prisoner of Conscience shall not be interrogated except by a judicial authority.

(b) He shall not be interrogated for more than six hours in any one period of 24 hours.

(c) Interrogation shall not be continued for more than four hours without his being given a meal of food and drink.

9. (a) A Prisoner of Conscience shall not be induced to give information by violence or threats of any unfair means.

(b) He shall not be induced to give information by threat of sanctions against a third person.

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(c) A third person shall not be punished on account of his relationship with or his refusal to give information about a Prisoner of Conscience.

10. A Prisoner of Conscience shall not be required to stand except when his cell is inspected or during the first five minutes of any interrogation.

11. (a) A Prisoner of Conscience on remand shall not suffer any unnecessary restrictions or deprivations. In particular he shall be permitted to receive visits, letters, parcels of food, clothing, reading and writing material.

(b) In the event of the imposition of an unnecessary restriction or deprivation he shall have the right to present his complaint in person or by his lawyer to a judicial authority.

12. (a) A Prisoner of Conscience shall not be required to work during remand ; nor shall he be required to eat or drink anything contrary to his wishes except on the advice of a medical practitioner.

(b) Wherever practicable, he shall be entitled to see his own doctor.

Trial

13. (a) A Prisoner of Conscience shall be brought to trial as soon as possible.

If he is not brought to trial within six months, he shall be deemed to be acquitted and shall be free from further arrest, custody, imprisonment, trial or other sanction on the ground on which he was originally arrested.

14. (a) A Prisoner of Conscience shall be given at least 14 days notice of his trial and shall be informed in writing of the nature of the evidence to be called by the prosecution.

(b) After service of notice of trial he shall be entitled to unlimited consultation with a lawyer of his choice outside the hearing of a prison or police officer.

15. A Prisoner of Conscience shall not be charged under a law which was not in force when the alleged offence was committed.

16. (a) A Prisoner of Conscience shall be tried before a court duly constituted in accordance with a law in force when the alleged offence was committed.

(b) After final acquittal or conviction he shall not be tried a second time on the same facts, whether or not for the same offence, before another court.

17. At his trial a Prisoner of Conscience shall be entitled to the following safeguards :

- (a) to have the opportunity to be present at all stages of his trial ;
- (b) to address the court ;
- (c) to be represented by a lawyer of his own choice ;
- (d) to have the prosecution evidence tested ;
- (e) to have the opportunity to present evidence on his own behalf by witnesses of his own choice ;
- (f) to have the proceedings interpreted if conducted in a language other than his own.

18. No confession or admission shall be admitted in evidence unless the person alleged to have made it affirms at the trial that it was made voluntarily without torture, threat, trickery or hypnosis.

19. A Prisoner of Conscience shall have the right to address the court in public in argument against a proposal to hear the case *in camera* and in mitigation before sentence.

20. A Prisoner of Conscience shall not be sentenced to death or to corporal punishment.

Appeal

21. (a) Every conviction or sentence shall be appealable for a period of not less than 14 days before at least one higher court.

(b) A Prisoner of Conscience shall be entitled to unlimited consultation with his lawyer outside the hearing of a prison officer during the period between sentence and the filing of notice of appeal.

(c) Every appeal shall be heard and determined within three months of notice of appeal.

22. A Prisoner of Conscience shall not be punished until the period for filing a notice of appeal has elapsed and until he has had an opportunity to see his next-of-kin.

Imprisonment

23. (a) A Prisoner of Conscience should not be held in prison for more than seven years.

(b) At least once each year during his imprisonment he shall be entitled to petition to the Head of State for clemency and he shall receive a written reply within three months.

24. (a) Inspectors shall be appointed by a judicial authority to supervise all penal establishments and to prepare an annual report on the health and condition of every Prisoner of Conscience.

(b) For the purpose of such annual reports the inspector shall see each Prisoner of Conscience privately.

MISCELLANEOUS

(c) The annual report shall specify whether the Prisoner of Conscience receives :

- (i) sufficient food, clothing, bed covering, heating, sanitation and washing facilities, exercise, reading and writing materials and medical treatment ;
- (ii) the opportunity to receive at least one visit each month from a person of his choice ;
- (iii) the opportunity to receive and write at least two letters a month to or from persons of his choice ; and,
- (iv) protection from intimidation or violence by other prisoners.

25. (a) A Prisoner of Conscience shall not be subjected to :

- (i) physical violence ;
- (ii) forced labour ;
- (iii) cruel or inhuman punishment ; or,
- (iv) a collective punishment.

(b) Wherever possible, Prisoners of Conscience shall be confined in a separate prison or in a separate part of a prison.

26. (a) A Prisoner of Conscience found guilty of breaking a prison regulation may be punished by loss of privileges or remission of sentence for good conduct.

(b) He shall not be subjected to any other penalty until he has had an opportunity of explaining his conduct to an inspector appointed by a judicial authority and the latter has authorised the penalty.

(c) The inspector shall include a summary of the explanation and the nature of any penalty imposed in his annual report.

27. A Prisoner of Conscience shall not be retained in prison after the expiration of his sentence as a preventive measure or as a punishment for an alleged breach of prison discipline unless he has been tried in respect of such breach in the manner laid down in this Code.

28. A Prisoner of Conscience may be released from prison before the expiration of his sentence upon conditions but his full civic rights, including unrestricted freedom of movement, shall be restored as soon as is possible and (except as provided by Article 33) in no case later than seven years from the date of sentence.

Detention

29. (a) In time of war or other public emergency threatening the life of the nation, provided that the state of emergency has been duly publicized, a judicial authority may in accordance with the procedure

laid down in Article 7 when refusing to release a Prisoner of Conscience on provisional liberty pending trial serve upon him an order detaining him in custody for a period of not more than 12 months without trial.

(b) Such an order of detention shall on its face show good cause why, if the Prisoner of Conscience were released, he would threaten the safety of the state.

30. (a) An order of detention shall be appealable at any time to a higher judicial authority.

(b) The higher judicial authority shall within 30 days of notice of appeal examine the ground stated on the face of the order in the light of representations made by the Prisoner of Conscience or his legal representative and shall publicly advise the Head of State whether the order is still justified in the light of prevailing circumstances.

31. During the period of his detention a Prisoner of Conscience shall receive treatment not less favourable than that accorded to an officer Prisoner of War under the Geneva Convention relative to the treatment of Prisoners of War, dated 12th August, 1949 ; and shall, in addition, be entitled to at least one visit each week from a person of his choice, to consult his lawyer privately and to prosecute any legal suit designed to obtain his release from detention.

32. During the period of his detention the state shall be obliged to pay an allowance in cash to any dependant of a Prisoner of Conscience unable to support himself. The scale of such allowance shall be in accordance with the social security benefits prevailing in that state.

33. During the period of a state of emergency the provisions of Article 28 relating to the restoration of civil rights may be suspended to the extent that the judicial authorities may determine in each case.

Enforcement

34. Any official or other person who wilfully or through negligence causes the arrest or detention of any person in contravention of the provisions laid down in the foregoing articles shall be subject to penal sanctions or disciplinary measures or both.

35. A copy of the annual reports referred to in Article 24 shall be forwarded to the International Committee of the Red Cross in Geneva, or, alternatively, shall be open to inspection by a representative of the International Committee.

36. (a) A copy of every order of detention made in accordance with Article 29 shall be forwarded to the International Committee of the Red Cross, or, alternatively, shall be open to inspection by a representative of the International Committee.

MISCELLANEOUS

(b) The International Committee shall have all the rights and powers in respect of detained Prisoners of Conscience as if they were Prisoners of War within the meaning of the relevant Convention of 12th August, 1949.

Redress

37. Anyone who establishes affirmatively that he has been arrested or detained in contravention of the articles of this Code shall have an enforceable right to compensation. If the person causing such arrest or detention is a public official or agent of the government, the state shall be responsible and compensation shall be payable from public funds.

Interpretation

38. (a) Wherever the male sex is referred to, this shall be taken to apply equally to the female.

(b) Wherever the term "next-of-kin" appears, a Prisoner of Conscience without next-of-kin, or who does not normally reside with his next-of-kin, shall have the right to nominate a friend to act as next-of-kin in the context of this Code.

(c) Wherever the expression "judicial authority" appears, it shall be taken to mean a tribunal consisting of one or more persons with legal training exercising functions independently of the executive.

39. (a) The authorised text of this Code is the English version.

(b) The articles of this Code shall be translated and applied as closely as possible given differences in legal terminology and legal systems.

BOOKS

HISTOIRE DE L'INTERNATIONALISME ¹

by

August SCHOU

The last of this large-scale historical work has just been produced by the Norwegian Nobel Institute. It has been written by the Director of the Institute, Mr. August Schou, who examines the main currents of international thought and their development from the Congress of Vienna to the First World War. It will be recalled that the first volume by Christian L. Lange was an account of the evolution of internationalism until the Peace of Westphalia in 1648, the second having been started by C. L. Lange and completed by A. Schou, appeared in 1954.

The third volume, now under review, begins by recalling the co-operation between the great European Powers in 1815 and an account of the development of the Peace Movement in Europe and America until about 1850. The author then explains the importance for the movement for peace of the social and economic doctrines then in existence. He also describes the various International Peace Congresses, the first of which took place in London in 1843.

He then gives an account of the different sorts of universal institutions which sprang up at that time and whose founders concerned themselves, amongst other matters, in the organization of peace. Quite naturally he is led to speak of Henry Dunant and he devotes several pages to his work and to the humanitarian action of the Red Cross. He lays stress on the novelty of Dunant's brilliant ideas, who was supported by his colleagues of the Committee of Five. He also shows the contribution of the Red Cross to the cause of peace, a contribution which the Nobel Foundation fully recognized by awarding the first Nobel Peace Prize to Henry Dunant, then subsequently on more than one occasion to the International institution of the Red Cross itself. In fact, the Red Cross, more than

¹ Publications de l'Institut Nobel Norvégien, Oslo, 1963.

BOOKS

other great humanitarian institutions of our time, by affirming a spirit of peace in the midst of war, defends peace and inclines men towards work of human solidarity.

In concluding his chapter on humanitarian activity in the service of peace, Mr. Schou writes : " If there has sometimes been disagreement over the importance of the Red Cross in the cause of peace, no doubts have ever been expressed regarding the inspiring influence which that institution has had on the development of the international bodies of co-operation. The Geneva Convention is the first example we have of States having concluded agreements of a purely humanitarian nature. It served as the model for similar conventions, especially as regards the Slave-Trade."

The author analyses the work of the Peace Conferences at The Hague in 1899 and 1907 ; he ends the volume with a study of internationalist ideas from the end of the last century.

We now see the accomplishment of this monumental work, published in French, the first volume of which appeared in 1919, and to which one will refer in future, in order to learn about the whole development of internationalist thought from ancient times. In the light of this, the Red Cross truly appears as one of the important stages on the long path mankind has followed towards a world at peace.

J.-G. L.

TRIBUTE TO HENRY DUNANT

" The Geneva Committee for the Henry Dunant Memorial " has just published a booklet of some forty pages, which contains the texts of the speeches delivered on May 8, 1963, on the unveiling of the Memorial to Henry Dunant's memory which was erected in Geneva and financed by public collection. A photograph shows the statue which can be seen in Geneva's Parc des Bastions. The booklet also contains a short biography on the sculptor of the memorial, Jacques Probst.

EXTRACT FROM THE STATUTES OF THE INTERNATIONAL COMMITTEE OF THE RED CROSS

(AGREED AND AMENDED ON SEPTEMBER 25, 1952)

ART. 1. — The International Committee of the Red Cross (ICRC), founded in Geneva in 1863 and formally recognized in the Geneva Conventions and by International Conferences of the Red Cross, shall be an independent organization having its own Statutes.

It shall be a constituent part of the International Red Cross.¹

ART. 2. — As an association governed by Articles 60 and following of the Swiss Civil Code, the ICRC shall have legal personality.

ART. 3. — The headquarters of the ICRC shall be in Geneva.

Its emblem shall be a red cross on a white ground. Its motto shall be "Inter arma caritas".

ART. 4. — The special rôle of the ICRC shall be :

- (a) to maintain the fundamental and permanent principles of the Red Cross, namely: impartiality, action independent of any racial, political, religious or economic considerations, the universality of the Red Cross and the equality of the National Red Cross Societies ;
- (b) to recognize any newly established or reconstituted National Red Cross Society which fulfils the conditions for recognition in force, and to notify other National Societies of such recognition ;

¹ The International Red Cross comprises the National Red Cross Societies, the International Committee of the Red Cross and the League of Red Cross Societies. The term " National Red Cross Societies " includes the Red Crescent Societies and the Red Lion and Sun Society.

- (c) to undertake the tasks incumbent on it under the Geneva Conventions, to work for the faithful application of these Conventions and to take cognizance of any complaints regarding alleged breaches of the humanitarian Conventions ;
- (d) to take action in its capacity as a neutral institution, especially in case of war, civil war or internal strife ; to endeavour to ensure at all times that the military and civilian victims of such conflicts and of their direct results receive protection and assistance, and to serve, in humanitarian matters, as an intermediary between the parties ;
- (e) to contribute, in view of such conflicts, to the preparation and development of medical personnel and medical equipment, in co-operation with the Red Cross organizations, the medical services of the armed forces, and other competent authorities ;
- (f) to work for the continual improvement of humanitarian international law and for the better understanding and diffusion of the Geneva Conventions and to prepare for their possible extension ;
- (g) to accept the mandates entrusted to it by the International Conferences of the Red Cross.

The ICRC may also take any humanitarian initiative which comes within its rôle as a specifically neutral and independent institution and consider any questions requiring examination by such an institution.

ART. 6 (first paragraph). — The ICRC shall co-opt its members from among Swiss citizens. The number of members may not exceed twenty-five.



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- AFGHANISTAN — Afghan Red Crescent, *Kabul*.
- ALBANIA — Albanian Red Cross, 35, *Rruga Barrikadave, Tiranë*.
- ALGERIA — Central Committee of the Algerian Red Crescent Society, 8 bis, *rue Henry-Dunant, Algiers*.
- ARGENTINE — Argentine Red Cross, H. Yrigoyen 2068, *Buenos Aires*.
- AUSTRALIA — Australian Red Cross, 122-128 *Flinders Street, Melbourne, C. 1*.
- AUSTRIA — Austrian Red Cross, 3 *Gusshausstrasse, Vienna IV*.
- BELGIUM — Belgian Red Cross, 98, *Chaussée de Vleurgat, Brussels*.
- BOLIVIA — Bolivian Red Cross, Avenida Simon-Bolivar, 1515 (Casilla 741), *La Paz*.
- BRAZIL — Brazilian Red Cross, Praça da Cruz Vermelha 10-12, *Rio de Janeiro*.
- BULGARIA — Bulgarian Red Cross, 1, *Boul. S.S. Biruzov, Sofia*.
- BURMA — Burma Red Cross, 42, *Strand Road, Red Cross Building, Rangoon*.
- BURUNDI — Red Cross Society of Burundi, P.O. Box 1037, *Usumbura*.
- CAMBODIA — Cambodian Red Cross, 8 *Phlaur Ang Nonn, P.O.B. 94, Phnom-Penh*.
- CAMEROON — Central Committee of the Cameroon Red Cross Society, P.O.B. 631, *Yaoundé*.
- CANADA — Canadian Red Cross, 95 *Wellesley Street East, Toronto 5*.
- CEYLON — Ceylon Red Cross, 106 *Dharmapala Mawatte, Colombo VII*.
- CHILE — Chilean Red Cross, Avenida Santa Maria 0150, Casilla 246 V., *Santiago de Chile*.
- CHINA — Red Cross Society of China, 22, *Kanmien Hutung, Peking, E*.
- COLOMBIA — Colombian Red Cross, Carrera 7a, 34-65 *Apartado nacional 11-10, Bogotá*.
- CONGO — Red Cross of the Congo, 24, *avenue Valcke, P.O. Box 1712, Léopoldville*.
- COSTA RICA — Costa Rican Red Cross, Calle 5a Sur, *Apartado 1025, San José*.
- CUBA — Cuban Red Cross, Ignacio Agramonte 461, *Havana*.
- CZECHOSLOVAKIA — Czechoslovak Red Cross, *Thunovska 18, Prague III*.
- DAHOMEY — Red Cross Society of Dahomey, P.O. Box 1, *Porto-Novo*.
- DENMARK — Danish Red Cross, *Platanvej 22, Copenhagen V*.
- DOMINICAN REPUBLIC — Dominican Red Cross, Calle Galvan 24, *Apartado 1293 San Domingo*.
- ECUADOR — Ecuadorean Red Cross, Avenida Colombia y Elizalde 118, *Quito*.
- ETHIOPIA — Ethiopian Red Cross, P. O. Box 195, *Addis Ababa*.
- FINLAND — Finnish Red Cross, *Tehtaankatu I A, Helsinki*.
- FRANCE — French Red Cross, 17, *rue Quentin-Bauchart, Paris (8e)*.
- GERMANY (Dem. Republic) — German Red Cross in the German Democratic Republic, *Kaitzerstrasse 2, Dresden A. 1*.
- GERMANY (Federal Republic) — German Red Cross in the Federal Republic of Germany, *Friedrich-Ebert-Allee 71, Bonn*.
- GHANA — Ghana Red Cross, P.O. Box 835, *Accra*.
- GREAT BRITAIN — British Red Cross, 14 *Grosvenor Crescent, London, S.W.1*.
- GREECE — Hellenic Red Cross, *rue Lycavittou 1, Athens 135*.
- GUATEMALA — Guatemalan Red Cross, 3.^a *Calle entre 8.^a y 9.^a Avenidas, Guatemala*.
- HAITI — Haiti Red Cross, *rue Férou, Port-au-Prince*.
- HONDURAS — Honduran Red Cross, *Calle Henry Dunant, Tegucigalpa*.
- HUNGARY — Hungarian Red Cross, *Arany Janos utca 31, Budapest V*.
- ICELAND — Icelandic Red Cross, *Thorvaldsensstraeti 6, Reykjavik*.
- INDIA — Indian Red Cross, 1 *Red Cross Road, New Delhi 1*.
- INDONESIA — Indonesian Red Cross, *Tanah Abang Barat 66, P.O. Box 2009, Djakarta*.
- IRAN — Iranian Red Lion and Sun Society, *Avenue Ark, Teheran*.
- IRAQ — Iraqi Red Crescent, *Baghdad*.
- IRELAND — Irish Red Cross, 25 *Westland Row, Dublin*.
- ITALY — Italian Red Cross, 12, *via Toscana, Rome*.
- IVORY COAST — Ivory Coast Red Cross Society, B.P. 1244, *Abidjan*.
- JAPAN — Japanese Red Cross, 5 *Shiba Park, Minato-Ku, Tokyo*.
- JORDAN — Jordan Red Crescent, P.O. Box 1337, *Amman*.
- KOREA (Democratic Republic) — Red Cross Society of the Democratic People's Republic of Korea, *Pyongyang*.
- KOREA (Republic) — The Republic of Korea National Red Cross, 32-3 *Ka Nam San-Dong, Seoul*.

ADDRESSES OF CENTRAL COMMITTEES

- LAOS — Laotian Red Cross, *Vientiane*.
- LEBANON — Lebanese Red Cross, rue Général Spears, *Beirut*.
- LIBERIA — Liberian National Red Cross, Camp Johnson Road, *Monrovia*.
- LIBYA — Libyan Red Crescent, Berka Omar Mukhtar Street, P.O. Box 541, *Benghazi*.
- LIECHTENSTEIN — Liechtenstein Red Cross, *Vaduz*.
- LUXEMBURG — Luxembourg Red Cross, Parc de la Ville, *Luxemburg*.
- MADAGASCAR — Red Cross Society of Madagascar, rue Clemenceau, P.O. Box 1168, *Tananarive*.
- MALAYA — Red Cross Society of the Federation of Malaya, Jalan Belfield 519, *Kuala Lumpur*.
- MEXICO — Mexican Red Cross, Sinaloa 20, 4º piso, *Mexico 7, D.F.*
- MONACO — Red Cross of Monaco, 27, Boul. de Suisse, *Monte-Carlo*.
- MONGOLIA — Red Cross Society of the Mongolian People's Republic, Central Post Office, Post Box 537, *Ulan-Bator*.
- MOROCCO — Moroccan Red Crescent, rue Calmette, *Rabat*.
- NETHERLANDS — Netherlands Red Cross, 27 Prinsesgracht, *The Hague*.
- NEW ZEALAND — New Zealand Red Cross, 61 Dixon Street, P.O.B. 6073, *Wellington C.2*.
- NICARAGUA — Nicaraguan Red Cross, 12 Avenida Nordeste, 305, *Managua, D.N.C.A.*
- NIGERIA — The Nigerian Red Cross Society, 2 Makoko Road, Yaba, P.O. Box 764, *Lagos*.
- NORWAY — Norwegian Red Cross, Parkveien 33b, *Oslo*.
- PAKISTAN — Pakistan Red Cross, Frere Street, *Karachi 4*.
- PANAMA — Panamanian Red Cross, Apartado 668, *Panama*.
- PARAGUAY — Paraguayan Red Cross, calle André Barbero y Artigas, *Asunción*.
- PERU — Peruvian Red Cross, Tarapaca 881, *Lima*.
- PHILIPPINES — Philippine National Red Cross, 600 Isaac Peral Street, P.O.B. 280, *Manila*.
- POLAND — Polish Red Cross, Mokotowska 14, *Warsaw*.
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- U.S.S.R. — Alliance of Red Cross and Red Crescent Societies, Kouznetsky Most 18/7, *Moscow k.31*.
- VENEZUELA — Venezuelan Red Cross, Avenida Andrés Bello No 4, *Caracas*.
- VIET NAM (Democratic Republic) — Red Cross of the Democratic Republic of Viet Nam, 68, rue Bà-Triez, *Hanoi*.
- VIET NAM (Republic) — Red Cross of the Republic of Viet Nam, 201, duong Hồng-Tháp-Tu, No. 201, *Saigon*.
- YUGOSLAVIA — Yugoslav Red Cross, Simina ulica broj 19, *Belgrade*.